

The Ontological Roots of the Meaning Crisis in Education: From Psychological Intervention to the Reconstruction of the Three-Layer Cognitive Structure

Xusheng Zhang*¹

¹College of Computer Science and Technology, Zhejiang University, Hangzhou, China

Abstract: The contemporary global education system is facing a profound ‘meaning crisis’, manifested in the widespread prevalence of ‘Hollow Syndrome’, academic disengagement, and a pervasive loss of a sense of purpose among students. However, mainstream educational and psychological paradigms tend to diagnose this crisis as a form of individual psychological maladjustment, attempting to resolve it through resilience training, career planning, or positive psychology interventions. This paper argues that the reductionist tendency of this psychological paradigm obscures the ontological essence of the crisis. Drawing upon Xusheng Zhang’s (2026) three-layer cognitive structure theory of ‘Soma-Emotion-Meaning’ and Dongyue Wang’s (2009) ‘Progressive Weakening-Compensation Principle’, this paper posits that the loss of meaning among students is not a psychopathological phenomenon. Rather, it is the inevitable consequence of a modern education system that systematically strips away embodied practices and emotional anchors, leading to a ‘hollowing out’ of the cognitive structure. Meaning is not propositional knowledge that can be directly transmitted or cognitively internalized; it is an emergent structure rooted in somatic interactions and emotional schemas. When standardized testing, disembodied pedagogy, and algorithmic media collectively destroy students’ embodied spaces and emotional ecologies, ‘meaning’—situated at the apex of the cognitive structure—loses its ontological support and ultimately collapses into nihilistic ‘hollowness.’ By critiquing the limitations of psychological interventions, this paper calls for a paradigm shift in educational research from ‘psychological repair’ to ‘ontological reconstruction’. It proposes a three-dimensional pathway for rebuilding the ecology of educational meaning: returning to embodied practices to solidify somatic anchors, deconstructing performativity to restore emotional authenticity, and generating a holistic sense of meaning through the interactions of ‘being-in-the-world’.

Keywords: Hollow Syndrome; Meaning Crisis; Three-Layer Cognitive Structure; Ontological Turn; Embodied Cognition; Existential Phenomenology

1 Introduction: From “Psychological Problem” to “Ontological Crisis”

In contemporary global higher and basic education systems, a phenomenon increasingly referred to as “Hollow Syndrome” is spreading at an unprecedented rate. The core characteristic of this phenomenon is not traditional depression or clinical anxiety, but rather a profound sense of meaninglessness, an absence of purpose, and existential disorientation [3]. Students may excel in standardized tests and be defined as “successful” within external evaluation metrics, yet internally they experience an intense barrenness, losing fundamental identification with learning, life, and even their own existential value [2].

Faced with this severe challenge, mainstream educational discourse and school management systems have widely adopted a “psychologized” coping strategy. Schools expand psychological counseling centers, promote positive psychology curricula, implement resilience training, or attempt to “inject” a sense of purpose into students through increasingly meticulous career planning. However, the actual efficacy of these interventions is often unsatisfactory, and in some cases, they exacerbate students’ sense of alienation. As critical educational scholars have pointed out, when the education system translates a structural crisis of meaning into an individual psychopathological problem, it is essentially abdicating its institutional responsibility, attempting to maintain an already pathological educational production mechanism through technical psychological repair.

* Corresponding author: zhangxs001@zju.edu.cn

This paper argues that the loss of meaning among students is fundamentally not a psychological problem, but an ontological problem. It touches upon the very essence of education: is education merely a disembodied process of information transmission, or is it a process of generating a holistic state of life? As Aiava et al. [1] note in their discussion of the “ontological turn” in education, genuine learning ought to be “evental learning,” requiring the learner to participate as a complete being, rather than merely as a cognitive information processor.

To reveal the ontological roots of this crisis, this paper introduces Xusheng Zhang’s three-layer cognitive structure theory of “Soma-Emotion-Meaning,” as articulated in *Knowing and Speaking* [13], combined with Dongyue Wang’s “Progressive Weakening-Compensation Principle” [11]. We argue that Meaning is not a pure rational construct floating in a vacuum, but an emergent property deeply rooted in an individual’s somatic practices (Soma) and emotional schemas (Emotion). The fundamental crisis of modern education lies in the fact that, in its pursuit of efficiency, standardization, and measurability, it systematically severs the organic connection between the apex of cognition (meaning) and its foundational layers (soma, emotion), resulting in a “hollowing out” of the cognitive structure.

The structure of this paper is as follows: Section 2 will systematically critique the psychological paradigm currently used to address the meaning crisis and its reductionist blind spots. Section 3 will detail the “Soma-Emotion-Meaning” three-layer cognitive structure theory, revealing the ontological mechanisms of meaning generation. Section 4 will analyze the structural causes of the meaning crisis from three dimensions of educational practice: standardized testing, disembodied pedagogy, and algorithmic media. Section 5 will propose an ontological pathway for rebuilding the educational meaning ecology. Finally, the conclusion will summarize the paper and point out directions for future research.

2 The Limitations of the Psychological Paradigm: The Reductionist Blind Spots of the Meaning Crisis

In current educational discourse, the “meaning crisis” is typically discussed within the frameworks of mental health or student well-being. While this psychological paradigm has some practical value in identifying symptoms and providing individual support, its inherent reductionist tendencies render it incapable of addressing the root of the problem.

2.1 The “Objectification” and “Externalization” of Meaning

Mainstream psychological interventions often imply an assumption that objectifies “meaning”: the belief that meaning is a psychological resource that can be discovered, defined, or even taught. For example, in career planning or values education, educators attempt to help students “find” the meaning

of life through psychometric scales, personality analyses, or motivational role models.

This methodology is essentially an “externalization theory”; it ignores the generative and subjective nature of meaning. As Kipke [9] emphasizes in his exploration of meaning in the lives of children, meaning cannot be externally imposed; it must naturally emerge from the individual’s authentic lived experience. When the education system attempts to impose a standardized “meaning system” (e.g., success, excellence, contribution) upon students, this externally injected meaning often fails to resonate with the students’ internal life experiences. It ultimately degenerates into hypocritical slogans, paradoxically exacerbating the students’ sense of “hollowness.” Empirical research by Cheng et al. [3] also indicates that medical students who achieve extremely high success in external evaluations are often the very group most susceptible to “Hollow Syndrome,” because their behavioral motivation is entirely driven by external performative mechanisms, lacking an internal ontological anchor.

2.2 The Ideological Function of the Discourse of Resilience

In recent years, “resilience” has become a buzzword in educational psychology. Faced with increasingly heavy academic pressure and pervasive burnout, the education system tends to train students in psychological resilience so they can better adapt to high-pressure environments.

However, from the perspective of critical pedagogy, this discourse of resilience serves a strongly conservative ideological function. It translates systemic, structural problems (such as hyper-competition, singular evaluation metrics, and educational involution) into problems of individual adaptive capacity. When a student feels a sense of meaninglessness due to the alienation of the educational environment, the discourse of resilience does not question the rationality of the environment itself; instead, it blames the student for lacking “stress tolerance.” This logic not only conceals the pathological characteristics of the education system but also shifts the responsibility for the systemic crisis onto the individual student as a victim. It demands that students “resiliently” find meaning in a system that is inherently devoid of meaning, which undoubtedly constitutes a double bind at the ontological level.

2.3 The Instrumentalization and Measurement of Emotion

Even psychological interventions that emphasize Social and Emotional Learning (SEL) often struggle to escape the trap of instrumentalism. In the performative context of education, emotions are frequently viewed as tools to improve academic performance, or they are quantified into measurable indicators.

This instrumentalization and measurement of emotion precisely destroys the authenticity and ontological value of emotion. Within Zhang’s theoretical framework [13], Emotion is the crucial pivot connecting Soma and Meaning; it is the

subject's most authentic value assessment of the world. When emotion is instrumentalized as a means to serve test scores, it loses its qualification as the foundation for meaning generation. Students learn to "perform" positive emotions to cater to the expectations of the education system, but this false emotional performance only further hollows out their internal, authentic selves, leading to profound existential alienation.

2.4 The Existential Critique: "Anxiety" and "Care" in the Face of the Void

To truly grasp the depth of the meaning crisis, we must move beyond the clinical vocabulary of psychology and engage with the existential phenomenological tradition. Heidegger's concepts of *Angst* (anxiety or dread) and *Sorge* (care) provide a profound lens for understanding "Hollow Syndrome" [7]. In Heideggerian terms, anxiety is not a pathological fear of a specific object, but a fundamental attunement (*Befindlichkeit*) to the "nothingness" of the world when everyday meanings collapse. It is the moment when the "they-self" (*das Man*)—the conformist, standardized ways of being imposed by the education system—fails to provide existential security.

When students experience "Hollow Syndrome," they are essentially experiencing this Heideggerian anxiety. The standardized educational apparatus has systematically dismantled their capacity for authentic "care" (*Sorge*)—the ability to project themselves meaningfully into the future based on their own authentic possibilities. Instead, the system forces them into a mode of "inauthentic care," where their concern is entirely directed toward external metrics (grades, rankings, CV building) rather than their own being. The psychological paradigm attempts to "cure" this anxiety by integrating the student back into the "they-self," prescribing more effective ways to cope with the system. However, from an existential perspective, this anxiety is not a disease to be cured, but an ontological awakening. It is a signal that the current educational structure is incapable of sustaining authentic existence. Therefore, any genuine solution must not aim at psychological readaptation, but at an ontological reconstruction that allows students to reclaim their capacity for authentic care.

3 The Cognitive Ontological Reconstruction of the Meaning Crisis

To transcend the reductionist blind spots of the psychological paradigm, this paper proposes that "meaning" must be placed back into its genetic and ontological roots for examination. Based on Dongyue Wang's "Progressive Weakening-Compensation Principle" [11] and Xusheng Zhang's "Soma-Emotion-Meaning" three-layer cognitive structure theory [12, 13], we argue that meaning is not an isolated spiritual entity, but a compensatory product dependent on the underlying cognitive structures.

3.1 The Progressive Weakening-Compensation Principle and Cognitive Evolution

Dongyue Wang, in *The General Theory of the Evolution of Existence*, proposes the "Progressive Weakening-Compensation

Principle", which argues that the evolution of all things in the universe follows a fundamental law: the degree of existence (existential efficacy) decreases, while the degree of compensation (structural complexity, attribute richness) increases [11]. As species evolve, their internal stability and self-sustaining capacity continuously decline; they must rely on increasingly complex attributes (such as perception, nervous systems, cognitive abilities) to compensate for the loss of their degree of existence.

In the evolution of human cognition, this principle manifests as a cognitive stratification from lower to higher levels. The lowest level, somatic perception (*Soma*), provides the most direct and stable existential anchor; the middle level, Emotion, serves as a value assessment system guiding organisms to seek advantage and avoid harm; the highest level, rationality and Meaning, evolved as compensatory tools to handle extremely complex socio-cultural environments. These three layers are not mutually independent; rather, they are foundationally layered, emerging from the bottom up.

Meaning, as the highest-level compensatory product, has the lowest degree of existence and is the most susceptible to destabilization and collapse. It must constantly rely on the "anchoring" of underlying somatic perceptions and emotional experiences to maintain its ontological stability. As Clark [4] points out in his research on Extended Cognition, the human mind does not merely exist within the brain, but is deeply embedded in the interactions between the body and the environment.

3.2 Soma-Emotion-Meaning: The Organic Unity of the Three-Layer Cognitive Structure

Xusheng Zhang in *Knowing and Speaking* further concretizes this principle into the "Soma-Emotion-Meaning" three-layer cognitive structure model, providing a precise diagnostic tool for understanding the meaning crisis in education [13].

(1) The Somatic Layer (Soma): The Physical Anchor of Existence

The somatic layer is the lowest level of cognition, involving the individual's sensorimotor system and its direct interaction with the physical environment. From the perspective of Embodied Learning, the acquisition of knowledge and the generation of meaning begin with the presence and action of the body [6]. The somatic layer provides cognition with its most solid ontological anchor, allowing the individual to confirm themselves as a real physical entity "being-in-the-world."

(2) The Emotional Layer (Emotion): The Authentic Assessment of Value

The emotional layer sits between soma and meaning; it is the system by which the individual conducts rapid, holistic value assessments of external environments and internal states. It connects the underlying physiological responses with the overarching conceptual constructs. As Damasio's "Somatic Marker Hypothesis" reveals, rational decision-making and the attribution of meaning are inseparable from emotional guidance [5]. The authenticity of emotion is key to the individual confirming their subjectivity.

(3) The Meaning Layer (Meaning): The Construction and Transcendence of Symbols

The meaning layer is the highest level of cognition, involving language, symbols, logical reasoning, and the construction of abstract values. It enables humans to transcend the immediate physical space-time, to contemplate the past, future, and possible worlds. However, the fragility of the meaning layer lies in its susceptibility to the “Language Concealment Effect” –where the symbolic system detaches from the somatic and emotional experiences it refers to, becoming an empty game of signifiers.

(4) The Neurobiological Foundations: The Somatic Marker Hypothesis

To further substantiate this three-layer structure, we must look to neurobiology, specifically Antonio Damasio’s “Somatic Marker Hypothesis.” Damasio argues that rational decision-making and meaning construction are fundamentally dependent on emotional signals (somatic markers) that arise from the body’s interaction with the environment [5]. These markers are essentially physiological states that are associated with past experiences, guiding future choices by attaching an emotional “valence” (positive or negative) to specific options.

When the educational environment systematically deprives students of authentic somatic and emotional experiences, it effectively severs the formation of these crucial somatic markers. Without these markers, the higher-level cognitive processes (the meaning layer) operate in a vacuum. They become purely abstract, logical operations detached from the individual’s lived reality. This neurobiological perspective aligns perfectly with Zhang’s model [13]: meaning is not a disembodied computation, but a biologically grounded emergence. The “hollowing out” of meaning is thus not merely a philosophical metaphor, but a literal description of a cognitive architecture that has been deprived of its foundational neurobiological inputs.

3.3 Hollowing Out: The Ontological Mechanism of the Meaning Crisis

When these three structural layers maintain their organic unity, an individual’s sense of meaning is full and stable. However, the core pathology of the modern education system is that, through various institutional designs and pedagogical practices, it systematically severs the connections between these three layers, leading to a “hollowing out” (悬空化) of the cognitive structure.

First is the stripping away of the somatic layer (Disembodiment). In traditional classroom teaching, students’ bodies are disciplined into fixed seats, and the learning process is reduced to pure mental labor (information processing). This disembodied education deprives students of the opportunity to perceive the world through their bodies, turning knowledge into floating abstract concepts that lose their anchors in the real world.

Second is the alienation of the emotional layer (Instrumentalization). Under a performative evaluation system, students’

authentic emotional experiences (such as curiosity, wonder, or even legitimate frustration) are suppressed or distorted. Emotion is instrumentalized as a means to serve test scores (e.g., “staying positive for the exam”), or it is hijacked by external reward/punishment mechanisms. When emotion is no longer the individual’s authentic value assessment, but becomes a performance to cater to the system, the generation of meaning loses its internal source of motivation.

Finally is the nihilization of the meaning layer (Hollowing out). When the somatic anchor is stripped away and the emotional drive is alienated, “meaning,” situated at the apex of cognition, becomes water without a source, a tree without roots. Students are indoctrinated with a plethora of grand narratives about “success,” “excellence,” and “contribution” (propositional meaning), but these grand narratives fail to resonate with their authentic somatic feelings and emotional experiences. Consequently, the meaning layer collapses; what students experience is no longer a fulfilling sense of purpose, but profound nihilism and “Hollow Syndrome.” This state is not clinical depression in the psychological sense, but an ontological “breakdown of one’s existence in the world.”

4 The Threefold Alienation of Educational Practice: Structural Causes of the Meaning Crisis

The ontological mechanism of the meaning crisis (the hollowing out of the cognitive structure) does not occur by chance; it is deeply rooted in three core practices of the modern education system: standardized testing, disembodied pedagogy, and the proliferation of algorithmic media.

4.1 Standardized Testing: The Unidimensional Quantification of Meaning

Standardized testing is the core governance technology of the modern education system. It is not merely an evaluation tool, but an ontological apparatus that shapes students’ cognitive structures.

Under the discipline of standardized testing, the purpose of education is reduced to quantifiable scores and rankings. This unidimensional quantification mechanism deals a devastating blow to the generation of meaning. First, it reduces complex, multidimensional, and emergent learning processes (such as the exploration of truth or the perception of beauty) to a single performance indicator. What students experience in learning is no longer the charm of knowledge itself (intrinsic meaning), but the anxiety or fleeting satisfaction brought by scores (extrinsic reinforcement).

More importantly, standardized testing destroys the possibility of students establishing their own personal meaning ecologies. Faced with highly homogenized evaluation standards, students are forced to abandon personalized paths of exploration, investing all their energy into training for test-taking skills. When everyone is herded onto the same narrow track, those potentials, interests, and life experiences that do not conform to the testing standards are completely marginalized. This “monopoly on meaning” ensures that when students leave the testing system, they immediately fall into

disorientation, because they have never learned to construct their own meaning outside of standardized indicators.

To illustrate this, consider the phenomenon of the “post-exam void” frequently observed in high-achieving students after major entrance examinations (such as the Gaokao in China or the SAT in the US). For years, their entire cognitive and emotional apparatus has been mobilized toward a single, externally imposed goal. The meaning of their daily existence—waking up early, studying late, sacrificing leisure—is entirely derived from the anticipation of this singular event. When the event concludes, the external scaffolding that held their “meaning layer” together is abruptly removed. The resulting void is not merely psychological exhaustion; it is an ontological collapse. They find themselves incapable of answering the question, “What do I want?” because their “I” has been systematically replaced by the “student-as-test-taker” construct. This illustrates how standardized testing, by monopolizing the definition of value, effectively disables the individual’s innate capacity for authentic meaning generation.

4.2 Disembodied Pedagogy: The Loss of Cognitive Anchors

Modern school education is, to a large extent, a disembodied practice. As Aiava et al. [1] critique, education is often simplified into the unidirectional transmission of propositional knowledge, while ignoring the embodied and situated nature of learning as an “event.”

In disembodied pedagogy, students’ bodies are viewed as obstacles to learning (needing to be quietly disciplined in their seats), rather than as participants in cognition. Knowledge is stripped of the historical, social, and physical contexts in which it was produced, becoming abstract symbols in textbooks. This cognitive mode severs the somatic layer (Soma) in Zhang’s model [13], depriving learning of its lowest ontological anchor.

When students cannot experience the weight and texture of knowledge through bodily participation (such as hands-on operations, field trips, embodied interactions), knowledge cannot truly be internalized as an individual’s life experience. It merely resides in superficial memory and logical deduction, unable to root downward to touch the emotional layer, nor grow upward to generate a profound sense of meaning. This cognition lacking embodied anchors is like a tower built on sand, extremely susceptible to collapse under the impact of real life.

4.3 The Proliferation of Algorithmic Media: The Hijacking of Emotional Schemas

In the digital age dominated by generative AI and algorithmic recommendations, the meaning crisis in education faces a new catalyst. Algorithmic media not only changes the way information is acquired, but also profoundly reshapes students’ cognitive structures [8].

The core logic of algorithmic recommendation systems is “attention capture” and “emotional stimulation.” By precisely pushing highly homogenized, fragmented, and emotionally

provocative content, it envelops individuals in “filter bubbles” and “echo chambers.” In this process, the student’s emotional layer (Emotion) is systematically hijacked by the algorithm.

This hijacking leads to dual consequences: on the one hand, high-frequency, short-term sensory stimulation makes students lose patience for deep reading, complex thinking, and delayed gratification, weakening their ability to construct deep meaning; on the other hand, the virtual emotional experiences shaped by algorithms replace interpersonal interactions and emotional resonance in the real world. When students’ emotional schemas are taken over by the “dopamine mechanisms” of algorithms, their perception of the real world becomes dull and apathetic. This alienation of the emotional layer directly severs the pathway to the meaning layer, making students feel extremely empty and meaningless when they leave their screens and face real life.

5 Ontological Pathways for Rebuilding the Educational Meaning Ecology

Faced with a profound ontological crisis, education cannot merely remain at the level of psychological tinkering; it must undergo a paradigm-level reconstruction. Rebuilding the ecology of educational meaning means re-establishing the organic unity of the “Soma-Emotion-Meaning” three-layer cognitive structure, providing students with a “cognitive stabilization scaffolding” capable of generating holistic life experiences.

5.1 The Return of Embodied Practice: Solidifying Somatic Anchors

The first step in rebuilding meaning is to return education to Embodied Practice, solidifying the somatic anchors of cognition.

This requires us to break the confinement of disembodied pedagogy and reintroduce the body into the learning process. Specifically, education should vigorously expand embodied curricula such as experiential learning, project-based learning, nature education, and artistic practice. In these practices, students are no longer passive receivers of information, but interact authentically with the physical world and social contexts through the movement, perception, and operation of their bodies.

For example, in science education, it is not merely about memorizing physical laws, but about building models by hand and observing natural phenomena, letting the body remember the texture of gravity and friction; in history education, it is not merely about memorizing dates and events, but through role-playing and field trips, letting the body experience the weight and complexity of history. This embodied practice not only deepens the understanding of knowledge, but more importantly, it endows abstract symbols with real physical weight, providing a solid ontological foundation for the generation of meaning.

5.2 The Deconstruction of Performativity: Restoring Emotional Authenticity

The second step in rebuilding meaning is to deconstruct the over-expanded performative evaluation system, restoring the authenticity and legitimacy of students' emotional experiences.

The education system must recognize that emotion is not a byproduct or interference factor of learning, but an indispensable value assessment center of the cognitive process. To protect the emotional ecology, we need to establish more diverse and inclusive evaluation mechanisms, breaking the monopoly of standardized testing on "success."

This requires educators to suspend the instrumental use of students' emotions, allowing students to experience genuine confusion, frustration, or even boredom in learning, rather than forcing them to constantly perform "positivity." At the same time, education should create safe psychological spaces, encouraging students to express their true feelings, and guiding them to transform these raw emotional experiences into profound understandings of themselves and the world through reflection and dialogue. Only when emotion is restored to its function as an authentic value assessment can it become an effective bridge connecting soma and meaning.

5.3 Interaction in Being-in-the-World: Generating a Holistic Sense of Meaning

The third step in rebuilding meaning is to promote the generation of a holistic sense of meaning through authentic interactions of "being-in-the-world."

Meaning is not meditated in the mind by an isolated individual, but emerges in the continuous interaction between the subject, others, and the world. Education should become the catalyst for this interaction. This requires us to transcend the narrow perspective of viewing education as "human capital investment," and re-establish the ontological value of education as *Bildung* (the cultivation of the whole person).

In pedagogical practice, this means guiding students to connect their personal destinies with broader social, historical, and ecological landscapes. By participating in real-world challenges such as community service, cross-cultural exchange, and ecological protection, students can experience the real impact of their actions on others and the world while solving practical problems. This sense of connection and contribution that transcends the narrow self is the most powerful weapon against nihilism. It ensures that "meaning" is no longer an empty word, but a real existence deeply embedded in the trajectory of individual life and the evolutionary process of the world.

6 Conclusion

The "Hollow Syndrome" and meaning crisis spreading widely among contemporary student populations are by no means simple psychological maladjustments. Rather, they represent an ontological crisis where the modern education system, in its pursuit of efficiency and standardization, has caused a "hollowing out" of the cognitive structure. Based on Dongyu

Wang's Progressive Weakening-Compensation Principle and Xusheng Zhang's three-layer cognitive structure theory, this paper reveals the genetic mechanism of meaning generation: meaning must be rooted in the authentic experiences of somatic practices and emotional schemas.

When standardized testing, disembodied pedagogy, and algorithmic media systematically strip away the somatic anchors of cognition and alienate emotional drives, meaning-situated at the apex-inevitably collapses. Therefore, attempting to "inject" or "repair" meaning through psychological interventions is destined to be futile. Education's self-salvation must be a profound ontological turn.

Rebuilding the ecology of educational meaning requires us to transcend the reductionist psychological paradigm and re-establish the essence of education as a process of generating a holistic life. Through the return of embodied practices, the deconstruction of performativity, and the expansion of real-world interactions, we can rebuild the cognitive stabilization scaffolding that connects "Soma-Emotion-Meaning" for students. Crucially, this ontological reconstruction is not merely a philosophical aspiration; it is supported by a growing body of empirical evidence. Liu et al.'s [10] comprehensive meta-analysis of 46 studies confirms that embodied learning yields a moderately positive effect on students' learning performance (Hedges' $g = 0.406$), with particularly strong effects in the humanities—precisely the disciplinary domain where meaning-making is most central. This empirical grounding demonstrates that the three-dimensional pathway proposed here is not only philosophically coherent but practically viable. This is not only the fundamental path to curing "Hollow Syndrome," but also the inevitable choice for education to defend human subjectivity and dignity in an era of technological alienation.

Future research should further explore the specific application mechanisms of embodied cognition and emotional ecology in the teaching of different disciplines, and conduct longitudinal empirical studies to evaluate the actual effects of ontological reconstruction strategies in improving students' sense of meaning and educational well-being.

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